

The LUTHERAN



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35, No. 6

NOVEMBER 5, 1952

CENTS



Question of Values

THE DARK-EYED BOY really got his sermon before the preacher mounted the pulpit. He had come to church with his father. Sitting close by his side, he eagerly participated in the service.

At the proper time, the collection plates were handed to the ushers and the offering was received. The youngster, evidently not prepared for this, looked to his father for something to place on the plate.

His father handed him a coin and then reached further into his pocket for his own contribution. Quickly the boy asked, "Daddy, did you keep enough for my ice cream cone?"

Quietly and with confidence, his father answered, "Listen, Son, you take care of God and He'll take care of you."

MAYBE THE WORDS weren't perfect. God doesn't return an ice cream cone or a candy stick for every investment made on the offering plate. But God has His own way of seeing that there's always something left when men give first to God.

I hope the little boy got his ice cream cone. But I know he got something far more valuable, if he remembers that God comes first.

—RAYMOND SHAHEEN

The LUTHERAN

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THE CHURCH IN THE NEWS

Churchmen want immigrants let in

Farms and factories of America need more workmen. In Europe there are millions of men without jobs or homes. U.S. laws should be revised to permit at least twice the present quota of immigrants (154,277 a year) to come to America.

This recommendation was urged by hundreds of church leaders—Protestants, Roman Catholics, Jews—at meetings in 11 U.S. cities this fall. Churchmen testified at hearings held by the Commission on Immigration and Naturalization appointed by President Truman in September.

"Refusal to open our doors to refugees would be a staggering blow to the strength of our moral leadership in the ideological world struggle," said Dr. Paul C. Empie of the National Lutheran Council in New York. Miss Cordelia Cox of the Lutheran Resettlement Service said "we are no longer the land of opportunity for newcomers."

Roman Catholics criticized the present U.S. law because it discriminates against emigration from southern Europe (Italian quota, 5,500 . . . German, 25,000). Lutherans thought the most urgent problem is to make room for refugees running away from the Communists.

Government should pay bill

Church leaders didn't propose they provide the money to resettle the immigrants, as they did on behalf of many of the 395,000 DPs coming to the United States since the war. The program should be government-financed and administered, said Dr. Empie. Churches would help the newcomers to get adjusted to American community life.

A U.S. law to admit "properly screened displaced persons and refugees suffering from the ravages of war and political oppression" was recommended by the American Lutheran Church at its 100th biennial convention. "Our Christian love for fellow men under extreme conditions . . . causes us to believe that the United States should offer a haven to many of these homeless persons," the ALChC asserted.

Canada should relax its regulations to permit increased immigration from overpopulated countries, Canadian Roman Catholic bishops recommended last month.

Pastors defend Negro family

Nextdoor neighbors had no objection when the Woodfin Lewis family moved into a house in St. Louis Park, a Minneapolis suburb. But people a mile away threatened the owner of the house, Mrs. Mary Embretson, because she let Negroes move into an all-white neighborhood. She decided she would be obliged to start litigation proceedings.

But things happened that persuaded Mrs. Embretson to decide it would be safe to let the Lewises stay. The force of community sentiment turned to her side, especially after seven clergymen of the area published a statement on behalf of the Negro family.

The pastors, including the Rev. John Obenauf of Woodside Church (U.S.), said "we do not feel that this vocal objection to the Lewis family represents either the majority or a true mind of the people of St. Louis Park . . . We commend Mrs. Embretson and the immediate neighbors for their initial demonstration of charity and friendliness."

ince the Lewis problem "involves religious principles," said the pastor, "we urge the residents of St. Louis and the members of our respective congregations to use discernment and Christian charity in passing judgment on this matter."

The Minneapolis *Tribune* said the case "proved again that in the fight against those grave injustices which beset the Negro, there is no force quite so irresistibly effective as the aroused conscience of an informed community."

African teaches at Union

From a country torn by racial strife New York City's Union Seminary borrowed a professor to teach during the summer term—Dr. Zachariah K. Matthews. Inviting the African scholar to lecture at America's best-known theological school is a gesture of respect toward dark-skinned races.

Professor Matthews is head of the department of African Studies at the Unity College of Fort Hare, Union of

South Africa. African natives "are awakening to a new realization of the necessity for them to take a vital share" in shaping the destiny of their continent, said the professor in his inaugural address Oct. 15.

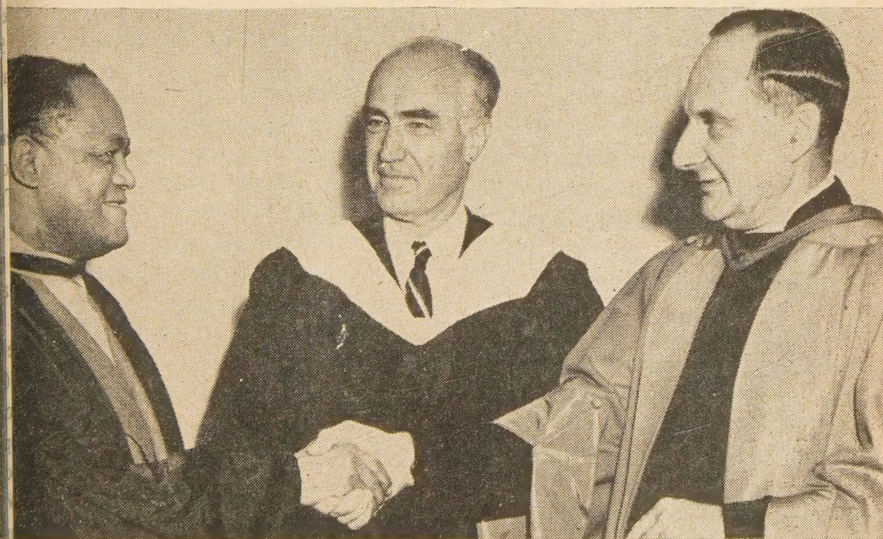
Henry R. Luce, editor of *Time* and *Life* magazines, gave the money to bring from overseas to Union each year a "professor of world Christianity." The gift was in memory of Mr. Luce's father, a missionary in China.

Roman Catholic heretic

Boston's Roman Catholic archbishop, Richard Cushing, had stripped Leonard Feeney of his priestly authority. Jesuits expelled the rebellious priest from their society. Father Feeney was ordered to close up his St. Benedict Center in Cambridge.

But Father Feeney continued his crusade. He aimed to waken the Roman Catholic Church to the perils of being tolerant toward Protestants.

"The Catholic Church in the United



AFRICAN ON FACULTY

Professor Matthews, Editor Luce, Union President Henry Van Dusen

States is slowly but inevitably making itself completely unnecessary," he charged. "By missing the point of its existence—to be the one Divinely ordained way in which men may work out their salvation—the church is putting itself in a gravely perilous position. It is turning itself into just another sect. It is letting itself be swept up in the new American super-religion: Interfaith."

Last month Father Feeney's followers were carrying their crusade across the continent. Like Jehovah's Witnesses they peddled a book—*Gate of Heaven*—from door to door in American cities. In Pittsburgh four salesmen, arrested for peddling books without a city permit, were released after a hearing before the city solicitor. In Cleveland six salesmen created a commotion when they sold *Gate of Heaven* to loyal Roman Catholics who soon discovered what it contains.

One thing Father Feeney criticizes is putting the Roman Catholic mass on TV. In sharp-barbed comments in his monthly pamphlet, *The Point*, he said that "in the earlier days of the Church, the Holy Sacrifice of the Mass was thought so sacred that it was kept entirely concealed from unbelievers lest it be blasphemed . . . The American hierarchy, however, are so remote from this kind of zeal for guarding holy things that they have abandoned the Mass to barroom blasphemies and drawing-room dismissals . . ."

Chinese release Missouri missionary

Safe in San Francisco in a few days will be the Rev. Elmer H. Thode and his wife, missionaries of the Lutheran Church—Missouri Synod. They sailed from Hong Kong on Oct. 20.

The Thodes were the last of 20 Missouri missionaries to escape from China.

They had waited many months for an exit permit.

But no word had come from Tsingtao where the ULC missionary, the Rev. Mackensen, was imprisoned in March.

The last of 80 missionaries of the Presbyterian Church U.S. to leave were Dr. and Mrs. Frank W. Price. They are due in San Francisco this week. Their exit permit from Shanghai had been held up 22 months but they were never imprisoned.

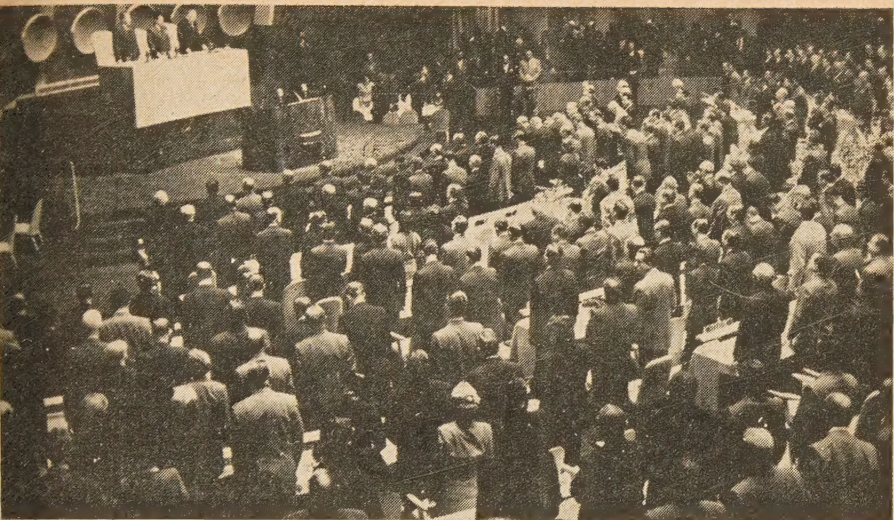
Only by living in Communist China, said Dr. Price, "can one understand the tremendous power and diabolical cleverness of the government which is carrying out the biggest revolution in China's 2,000-year history. Our best course is to let the revolution run its way, which will show the Chinese people that we do not hate them."

Among missionaries still in China are a half-dozen Lutherans: Miss Bjørn Borgen (Norwegian) and Paivo Niemi (Finnish) in Hunan, Miss Jean Nielsen (Danish) in Manchuria, Dr. Mrs. Ralph Mortensen (American) in Shanghai, and Mr. Mackensen.

Hope for peace

The best hope for world peace is in developing and strengthening the United Nations, church leaders asserted at the seventh UN Assembly opened in New York October (see photo). They knew that 60-nation discussions had not produced a magic peace formula but could see on the horizon any better prospect than the UN for dealing with world tensions.

On the opening day of the UN Assembly was Dr. O. Frederick Meier, who flew to New York from Hong Kong where he had been a delegate to the United Lutheran Church convention. He is official spokesman of Protestant churches of view at UN sessions (as the director



SILENCE AT UN

Delegates stood with bowed heads for a moment as first session began

the Commission of the Churches on International Affairs).

"It is particularly important to counter a wave of neo-isolationism in the United States which is centering its attack on the United Nations," Dr. Nolde advised. "There is urgently needed a surge of popular support for the United Nations as it seeks to accomplish purposes for which it was designed. This is a Christian responsibility."

Eighty-nine per cent believe

Do you believe in a God?" The *Catholic Digest* asked Americans. Using the methods of the Gallup poll, an opinion-research company in Chicago questioned a cross-section of the U.S. population for The *Digest*. The answer from 89 per cent was that they believe.

The poll-takers broke down their figures to show that 92 per cent of Roman Catholics say they are "absolutely certain," 7 per cent "fairly sure," and 1 per cent "not quite sure." Lutherans questioned were 80 per cent

sure, 17 per cent fairly sure, 2 per cent not quite sure.

Women averaged higher than men in the certainty of their belief. People in the country were a little higher than city people. College graduates had a lower average than the non-college group. Old people were more decisive about their faith than the young.

Bibles all right in Maine

Free Bibles were given by the Gideon Society to high school students in Gardiner, Maine, last month. Throughout the state about 30,000 copies had been distributed since school began in September.

But Bible giving had run into difficulty in other states. The Akron, Ohio, school board voted against the Gideon proposal when Mrs. Nathan Koplin of the Council of Jewish Women protested that "this will open the door for every other group to come in and ask to use the schools as a channel for religious propaganda."

An injunction restraining Bible distri-

bution in Hackensack, New Jersey, was granted when Roman Catholic and Jewish parents protested. School board officers in Collingswood, New Jersey, barred Bible-giving "on the basis of statutes and legal decisions governing the conduct of public schools." Rutland, Vermont, commissioners voted six to five against allowing Gideons to bring their gift Bibles to the local schools.

Mixed marriages

A slim scattering of pastors (382 out of 3,319) had given the ULC Board of Social Missions information about the number of Lutherans who marry non-Lutherans. Of each 100 "mixed marriages," 20 are to Roman Catholics, one to a Jew, 57 to other Protestants, three to other non-Protestants, and 19 to non-church members.

Tendency to marry across church lines is increasing rapidly, reported Secretary Harold Letts at the Seattle convention. In 9,170 mixed marriages recorded in 15 years, 3,288 Lutherans stayed in their own church and the non-Lutheran marriage partners stayed in theirs. In 3,675 of the 9,170 marriages, the Lutherans brought their marriage partners into the Lutheran church, and in 904 marriages left the Lutheran church to join another church. In 604 marriages both partners dropped out of any church. Information on an additional 699 marriages could not be secured.

In marriages of Roman Catholics and Lutherans, 597 Roman Catholics became Lutheran, 156 Lutherans became Roman Catholic. In 594 marriages each remained in his own church, and in 96 marriages both dropped out of any church.

Report on World Action

There had been some tapering off of enthusiasm among church people for the

annual Lutheran World Action year. Last month the LWA offerings for 1951 in the United Lutheran Church were 8 per cent less than in 1951.

But at the church's Seattle convention last month it was the Lutheran World Action reports which captured the delegates' keenest attention. Reports brought by men who have dealt at first hand with Europe's postwar problems.

Dr. J. Igor Bella, expelled from Czechoslovakia in 1949, has been the Lutheran World Federation's Eastern European expert at the Geneva headquarters since then. He told delegates at first about gnawing difficulties in church life behind the Iron Curtain (where there are 1,400,000 Lutherans, plus an unknown number in Russia).

Police keep track of what each pastor is preaching. There are spies in every congregation, "in every church office if possible," he said.

Dr. Stewart W. Herman, host in America this fall after service in Europe since the war, said at least three million refugees must find homes outside Europe. And "the manufacturing of refugees must cease," he said. There is imperative need for some sort of world order which will defend people from being uprooted.

Mr. Albert Lueders, an executive of *Hilfswerk*, relief agency of the Protestant churches of Germany, described the gratitude of those who have received American aid.

Empie appeals

In Berlin's Russian sector, said Paul Empie, a statue of Martin Luther had stood unharmed since the war. Recently a derrick was placed along the rope put around the statue's neck. When the statue disappeared. Communists "finally felt they dared to take it down."



LUTHERAN LOBBY

From morning until late night Olympic Hotel lobby in Seattle was heavily populated with Lutherans. They exchanged ideas on church problems, world affairs, the weather

in the long-range contest between the arches and the Reds, "they don't believe we will endure," Dr. Empie said. He told how Lutheran World Action has made it possible for thousands of Europeans to stay alive, and for their churches to continue in existence. He described American efforts to build leadership in orphaned mission fields.

Dr. Franklin Clark Fry said American Lutherans "have intimate ties of friendship with millions" of their fellow-countrymen overseas, "so that we should be doing more for reconstruction of the world than any other Christian family." He said "we have a solid opportunity this year to do our full share" in supporting the World Action program. "To whom much is given," said Dr. Fry, "of him more shall be required."

so forth
 clergymen in Louisville said last month they have difficulty making eve-

ning visits these days because families don't like to be interrupted in watching their television programs. Evening service attendance in the churches has gone down 10 per cent since TV.

Presbyterians will begin broadcasting to the Eskimos by means of radio station KALA which they have purchased in Sitka, Alaska.

Usually when people read a book, they begin at the beginning, The *Progressive Farmer* pointed out last month. When it is the Bible they read they find the less important part (the Old Testament) in the beginning, the more important part (the New Testament) at the end. Why not put the New Testament first? the magazine asked. "Should not Christ's life and teachings have first attention?"

Missouri Synod Lutherans had pledged \$13,247,075 last month toward their \$10 million "Conquest for Christ" campaign for mission and education expansion.

World News Notes

Drums beat in Africa

Some day the tom-toms would sound through the jungle, calling Africans to throw out their white-skinned masters. Europeans couldn't guess when the day would come, but knew it might be soon.

In one area of Africa the day came in October. The British flew a battalion of soldiers from the Suez Canal zone into their colony of Kenya where the anti-white Mau Mau society opened a terrorist campaign of raids, burning, and murder. Towns and jungle roads were put under military control.

First victims of the violence were Africans who refused to co-operate with the Mau Mau. The oldest chief of the Kikuyu tribe was hacked to death on Oct. 22 because he notified police about a Mau Mau gathering.

British policy has been to transfer responsibility for government to the Africans and to aid the tribesmen in their economic and social development. The British hope to avert the fate which befell them in Asia, where they lost India, Burma, and are holding Malaya only by long-continued, expensive military action.

Jews try peace-making

Cautiously last month the government of Israel began a campaign to win friends among the bitterly hostile Arabs. A "turning point in Arab-Israel relations might even now be near," said Abba S Eban, Israeli ambassador to the U.S., "if tensions were not irresponsibly renewed by the annual routine of denunciation in international councils."

Israel announced in October that it would release to Arab refugees the \$15 million they left in banks of Palestine when they fled. First installment of about \$2,800,000 will be paid soon.

Nearly a million Arab refugees in the territory now held by the Israelis are living in destitution in Jordan and on the borders of Egypt. From 20,000 to 30,000 have bank deposits in Israel.

Workmen well paid

Wages of 13 million U.S. factory workers averaged \$69.58 a week in early autumn, the Bureau of Labor Statistics reported. There had been some wage increases, and a good bit of overtime work especially in the textile industry. Working time throughout U.S. factories averaged 41.1 hours, highest September level since 1944.

Time to decide

Biggest policy decision to be made in western Europe since the war is on bringing the French and Germans together under a six-nation agreement regarding military defense. French are wary of permitting the Germans to rearm, even as part of a West European team.

Debate on the question was raging a week both in France and in Germany. In France the Pinay cabinet planned to present the military plan to the National Assembly in mid-November. Some Frenchmen said they would ask the British and Americans for an ironclad promise to defend them in case the Germans ever turn their rebuilt armies westward instead of eastward.

Germans balk at entering an agreement until the French give up their claims to the Saar valley, formerly German territory which is now semi-independent with a pro-French government. The Adenauer government is willing to let the Saar rule itself, but the Social opposition wants it brought under German control.

Washington

NINE BLACK-ROBED JUSTICES filed into the Supreme Court chamber. Twenty lawyers, including one Negro, were presented to the court and given permission to plead cases there. The first case to be heard was based on the Administrative Procedures Act, which provides for court review of executive agency decisions which citizens claim arbitrarily deprive them of their rights.

Among the spectators was Dr. Willem Hahn, a professor of theology at Heidelberg, who is about to become the youngest bishop in Germany. He came to Washington to get a glimpse of American democracy in action. Congress was in session, but he was impressed by what he saw in the Supreme Court. It translated into flesh and blood the motto carved above the marble pillars of the building, "Equal Justice Under Law."

At the Lincoln Memorial, the professors from Germany read the entire Gettysburg Address slowly and thoughtfully: "That this nation under God shall have a new birth of freedom, that government of the people, by the people, for the people shall not perish from the earth." At the Jefferson Memorial, he read excerpts of Jefferson's religious-critical philosophy carved on its walls.

Impressions

"I like Washington better than New York," Dr. Hahn remarked. "New York is a monument to American materialism. Washington reveals your country's idealism. After being here, I see what they mean by the word *freedom*."

Europeans have a hard time understanding Americans, he explained. Our racial optimism seems juvenile to them, idealism a bit naive. The tragedies

GERMAN CHURCHMAN VISITS

of two world wars have made them less ready to join in crusades based on abstract words.

A trip to the United States gave the German church leader new insights. He saw the busy factories, fruitful fields, cities untouched by war's devastation, and found there some of the basis for our optimism.

A more profound discovery, he said, was that freedom means something tangible to us because here it really works. Here men can speak their minds without fear of reprisal. Here the equality of all men, although not yet fully achieved in race relations, is still an urgent ideal.

In Washington, Dr. Hahn got a glimpse into the religious content of our belief in freedom. In Europe the philosophy of the French revolution was cast in a militantly secular mold. In the U.S. it was colored and given direction by men of Christian faith. Here it became, at least in theory, "freedom under God."

As I THOUGHT over his comments, I became uneasily conscious of some shadows on the bright picture he had painted: insensitivity to the world's need because of our own prosperity . . . the creeping infringements on freedom of thought and speech . . . the slow pace of the march toward racial equality . . . the trend toward secularism in our own concept of religious freedom.

Humbling as these mental reservations were, I felt grateful that a few weeks in our country had revealed the meaning of American ideals. I wonder whether Americans, on their trips abroad, return with the compliment of understanding and appreciation.

—ROBERT E. VAN DEUSEN

They Found a World Fellowship

By RICHARD T. SUTCLIFFE

Two Lutherans from India's Andhra Church learned on a tour what it means to be part of an active global Church.

AS YOU READ THIS, a Calcutta-bound steamer is cutting through many a Pacific Ocean wave as it hurries with two Indian Lutherans completing a round-the-world jaunt.

The journey hasn't been any pleasure cruise, but no two other world travelers have seen quite so much, met quite so many people, or gained so surprising an insight into world Lutheranism as these two—Pastor A. N. Gopal, president of the Andhra Lutheran Church of India, and Layman T. John Ratnam, secretary of the same church.

By Nov. 15, both men will have been warmly welcomed in Bombay by their respective families. It's been a long time since they've seen their wives and children (they left Bombay on the start of their trip last June 20).

But it's a safe assumption that both men will be at their desks next morning; that's the kind of churchmen they are. Pastor Gopal is probably this minute thinking of the huge stack of church correspondence that must be dug out of when he gets back, to say nothing of the scores of speeches, talks, addresses and reports he's due to make.

Mr. Ratnam, employed in a government-sponsored co-operative in India, will be just as busy. He'll have his civil responsibilities in addition to his church commitments.

"WE'LL HAVE A LOT to tell our friends back in India," the pair told me the night before they left the ULCA convention

in Seattle for Los Angeles where they were to board their boat Oct. 15.

"For example," I prodded.

"What it means to be a Lutheran," was Mr. Ratnam's quick answer. "You don't know here in America what it means to mean for us to be able to see a period of four months the work of hundreds of thousands of Lutherans around the world. We'd studied statistics before we left India, but we didn't begin to tell the story of what we've seen with our own eyes!"

The pair proceeded to give me colorful accounts of the points they had visited and the meetings they had attended. Some of the meetings were important ones—the International Mission Council sessions held in Willingboro, many, followed in two weeks by the Lutheran World Federation assembly in Hannover. Both were delegates to the assembly.

What impressed them most in Europe?

"The way in which the Germans have rebuilt their churches and their lives," answered President Gopal. "I was amazed at the tenacity of the German Lutherans. They've stuck to their job in the most impossible situations!"

HOW ABOUT HANNOVER?

Both men tried to answer at first. Then Pastor Gopal motioned for Mr. Ratnam to go first.

"I was most interested in the statistics of ship conferences, naturally, since we're helping direct similar efforts in the Andhra Lutheran Church. I discovered



THESE CAME LONG DISTANCES TO SEATTLE

Ratnam is at left, Pastor Gopal at right. Between them are the Rev. Patrick A. Zalee and family of British Guiana and the Rev. Kiyoshi Hirai of Japan

world Lutheran laymen were not dallying around in generalities, but were boring at the theological core of our faith. Your man (Wittenberg President Clarence C.) Stoughton impressed me very much with his keen awareness of what stewardship meant. In Hannover it was good being a layman!"

Now it was Pastor Gopal's turn: "Theological discussions interested me a lot, of course. Here I heard leaders of Lutheran thought of the world discussing vital issues of our faith. Here was proof that our church is one that's young, not decadent or rusty!"

The efforts of North American Lutherans joined by Lutherans around the world in Lutheran World Action had made a sharp impression in the men's minds. "Everywhere we went, we could see what LWA had meant to people ravaged by the war," both agreed.

AFTER HANNOVER, both flew to America (New York City) where they pursued different courses to discover and inform American Lutherans. They visited

such points as Estes Park, Colorado, where the Lutheran Student Association was holding the annual Ashram, stewardship workshops, homes of furloughed and retired missionaries they had learned to love years ago in India, camps, seminaries and colleges across the continent.

Had the jaunt been tiring?

Sure, both admitted, adding hurriedly "but neither of us would have missed a single hour of it!"

It was time for the question: "What was your BIG moment; what impressed you most here in America?"

There were no quick answers this time for both were thinking quietly. Then Mr. Ratnam said slowly, "I think the biggest moment for me was when I was made an associate member of the Lutheran Laymen's Movement for Stewardship! For me, a layman from India, to be a fellow worker in the cause of stewardship along with you American churchmen was one of the supreme moments of the last four months! It was a happy day!"

As for Pastor Gopal, "My most pleas-

ant experience was in bringing the greetings of the Andhra Lutheran Church of India to the convention here in Seattle. To face those delegates, realizing all the time what they have done for us, and to be able to speak for my fellow Lutherans in India was one of the happiest moments since last June!"

"I'VE BEEN AWAY from my family in Pennsylvania only a week," I chided Mr. Ratnam as we got up from the interview, "and I'm pretty homesick; how does it feel after four months?"

"Both of us are very anxious to return to India to our families and our friends. Even though we've heard very frequently by airmail from them, home is home and

we'll be glad to get there. But we're missing a part of us here in America, too. We've made friends here. Back in the United Lutheran Church will mean a lot more to us than just organization of churches. It'll mean low-Lutherans who are warm and friendly and interested in us as we are in them.

As the doors closed on their good-byes I knew that here were two young Lutherans who had set out four months before to "go and see." They had seen just that . . . more, they had been impressed *and* had made their own impression.

They would not forget the United Lutheran Church . . . the United Lutheran Church would not forget them!

RSV at Seattle

By G. ELSON RUFF

Debate on changing translations for Bible reading in church was

A majority of delegates clearly favored the Revised Standard Version

THERE HAD BEEN PREDICTIONS that the longest, most impassioned argument at the Seattle convention would be about the Revised Standard Version.

Eleven synods had asked the United Lutheran Church at its October convention to approve the use of this translation for the printing of the Scripture lessons in the new Service Book we are to have in 1955. This might mean that within a few years most of the Bible reading in our Sunday services will be from the Revised Standard instead of from the King James translation.

As things turned out, the debate on

RSV at the Seattle convention took 50 minutes, and the 11 speeches during that time (seven for the King James translation, four for RSV) were mild. The vote then taken was two to one in favor of RSV (343 to 171).

For 35 minutes before the debate there was discussion of how to make a definite choice between the two translations, such as printing both in the book, or not printing any at all. Luther D. Reed, chairman of the commission preparing the new Service Book said "an official book of the church will be issued as the work of the

church, having the Authorized Version one." The United Lutheran Church, suggested, might print an independent edition with the Revised Standard Version, as the Augustana Lutheran Church is instructed its publishing house to do.

NONE OF THESE SUGGESTIONS won majority approval, so the debate on RSV versus King James began. Dr. Edward Horn of Philadelphia, a member of the Commission on the Liturgy, led off. He said "there are many things about the Revised Version which are quite new. There are also a number of in-
conveniences, perhaps as many infelicities as gains that are cleared up . . . It is not one-sided by any means. We refuse to concede, in the Commission on the Liturgy, that the language of the Authorized Version is dead . . .

"We hope the United Lutheran Church will not take an action which it will regret five years from now. We believe in the full stature of the Revised Version is not yet known and that we, this church, ought not to commit ourselves to something which is still in the limbo of the future."

Next speaker was Dr. Harvey D. Over, also a commission member. He said "we are running a great risk" by printing "a tentative version in a book that will serve us for the next quarter of a century." He said that "a majority of the people who attend our services of worship have built their spiritual life on the words, precious words, of the Authorized Version. Let us be careful that we make no offense to these dear, faithful souls."

DR. LUTHER D. REED was the only speaker in any convention debate who was allowed to run over the five-minute time limit. He said it would be "little less than a calamity if we were to include

this version (RSV), however excellent it may be, and keep the other version for all the other parts of our services." It would "violate the unity of the entire service book. Every page of the propers would spell disharmony. The liturgy is more than an art form, but it is an art form, and it depends for its beauty and effectiveness upon harmony and unity."

Dr. William Seaman said "the language and spirit of the Authorized Version is more worthy than any other to express the devotional and liturgical forms in common use within our church. This worthiness in part consists of evidence of style and also in part in the simplicity of its language, a language which isn't beyond the comprehension and understanding of our people."

A LAYMAN WHO SPOKE for the King James Version was Judge Carlton Woodring of Easton, Pennsylvania. He asked, "Can we of the United Lutheran Church afford to shock a great number of the stalwarts of our church? We will subject Aunt Nellie and Grandma and perhaps Mother and even some of us middle-aged folks to a decided shock."

Dr. Clarence C. Stoughton, Wittenberg College president, said that reading from the Revised Standard "may be a considerable shock, but what our church and most of the Protestant churches need is exactly that—a shock—and if it comes this way, God be praised." He said the liturgy is an art form "but there is something more than the preservation of the liturgy as an art form that is involved here. As far as it is humanly possible we must bring the living Word to the people so that it shall become alive in their hearts."

Dr. T. A. Kantonen of Hamma Divinity School said that "the Word is a living Word, spoken to us in our language, and

to condemn God to speak in the language of 300 years ago is to obstruct the free course of the Word . . . We praise Luther at Reformation time because he gave the people the Word of God in language that they could understand, and yet we refuse consistently to stand by that when we say that we have to speak the language of 300 years ago."

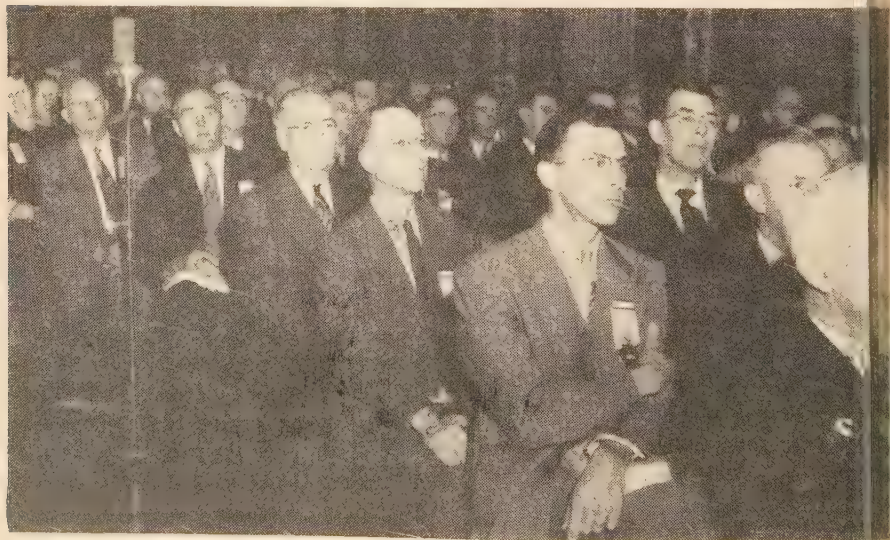
ONE REASON THE DISCUSSION during the convention session was fairly brief was that for more than two hours on the previous evening there had been an informal conference of about 200 delegates to talk over the RSV question. Most of the arguments on both sides were fully presented there.

It was evident that there has been much careful thinking on the question everywhere throughout the church. The majority in most sections is in favor of changing from the 341-year-old King James translation to this new one.

This same situation prevails in the other Lutheran churches which will

share with the ULC in publication of the new Service Book. The Augustana and the American Lutheran churches : 1952 conventions took action similar to the ULC action at Seattle. Editors of the various official papers of churches, including the National Lutheran Council, have discovered that "the overwhelming preponderance of opinion, both lay and clergy, favors the use of the new translation in the *Hymnal*," wrote O. G. Malmin in *The Lutheran* (Evangelical Lutheran Church) last month.

Even the Protestant Episcopal Church, which is conservative in its liturgical practices, agreed at its General Convention to authorize the reading of Scripture lessons at Morning and Evening Prayer from the Revised Standard Version. The five largest Presbyterian denominations in America, which are now preparing a new service book and hymnal, have also determined to use the Revised Standard Version for all liturgical readings throughout the book. Many persons



DELEGATES LISTENED THOUGHTFULLY
Fifty minutes of debate

around a good bit say that in more than half of the Protestant churches of America the Bible reading is now from the Revised Standard Version.

THIS IS NOT SURPRISING. The fact that English-speaking Protestants have clung to an ancient Bible translation is the surprising thing. Among Lutherans of Germany this has not been done. The last Bible translation made by Martin Luther 400 years ago has been kept up to date by frequent revisions. The latest revision has been delayed because of the war and the postwar turmoil, but will soon be completed. Lutheran churches in Germany now use the revision of the last Bible which was made in 1913. That was a revision of the 1893 revision. The Lutheran Church of Finland brought its Bible translation up to date in 1942, as it had done previously in 1836 and 1913. In the Scandinavian countries also a Bible revision is made once in every generation. When these revised translations are completed, they are immediately accepted for full use in church liturgies.

THINGS STARTED OUT right in England. After Tyndale made the first translation in the early days of the Reformation (1525) one revision after another came along swiftly from men eager to improve the English Bible. The Great Bible (1539), Bishops' Bible (1568) and King James Version (1611) were all revisions of Tyndale.

The king of England or the bishops of the Church of England immediately authorized each of these three revisions to be read in the churches." It was only because the full authority of the English Church was put squarely behind each of these revisions that they won popular acceptance among Christians. In our own day the Revised Standard

Version will not become the Bible for common reading and study unless the churches approve it for public reading on Sunday. As people hear and read this new RSV they may find much fault in it, and create a demand for a new and better revision 20 or 30 years from now. In this way Bible translations have been kept up to date in other countries.

THERE IS ONE CHURCH that never changes the language in which its liturgy and lessons are read—the Roman Catholic. The language is still Latin, which practically none of the worshipers understand. According to Catholic theory, the reading of Scripture in the churches is not intended to instruct the people. It is a liturgical form, a mystical devotion which appeals to the emotions.

In contrast to this "high church" theory of the Scriptures in worship—which is held by some Protestants as well as Roman Catholics—the Reformation idea is that the Word of God is intended to speak plainly to the minds of the people. It was for this reason that the New Testament was first written in simple, everyday Greek instead of the literary Greek of the well-educated.

Luther went back to this idea when he translated the Bible into German. It was disturbing to many, no doubt, to hear the Scriptures in their churches on Sunday in the plain German instead of the accustomed Latin which they could not understand.

We shall not be nearly so much disturbed, if our Commission on the Liturgy permits us to have the Revised Standard instead of King James in our services. (There is still doubt about what the commission will decide.) But if the change is made, we can be assured that it is a change in harmony with our whole history as the Church of the Reformation.

I Am a Jewess Who Found Christ

By ELEANOR H. DEAN

A funeral sermon and the guidance of a helpful pastor led me to find Christ in a great adventure in life

MANY PEOPLE HAVE ASKED me how I, a Jewess, happened to become a Christian in the Lutheran church—a mountain-top experience I'm happy to share with others.

My religious background involved several "winds of doctrine." I was being greatly tossed about, as our Bible tells, when suddenly and unexpectedly I was introduced to Christ through a sermon I heard a Lutheran pastor preach at the funeral of a family friend.

Pastor Sjaugen was reading "If in this life only we have hope in Christ we are of all men most *miserable*." I recall trying to digest a previous verse, "how say some among you that there is no resurrection of the dead?" when the word *miserable* interrupted my train of thought. For Christian people it was certainly fitting to speak of Christ and the Resurrection but why did I have the feeling that these words of St. Paul were personally directed to me?

The minister looked up and about him for a moment and said, "Christian friends . . ."

THERE WAS A STRIKING NOTE of sincerity in his voice, yet this greeting couldn't possibly include me. I was not numbered among his Christian friends—but he couldn't know that, I thought. Again his voice assumed a personal tone,

or so it seemed to me.

"The Christian life is not for children or weaklings. It takes red-blooded men to be a Christian. The Christian life is demanding and if you call yourself a Christian you must meet its demands. But with these demands, there also come definite assurances—eternal life for those who pass on; peace, strength and comfort for those who remain . . ."

I listened with stimulated interest. These people were receiving a message of hope and were being told in no uncertain terms what was required of them to attain that hope. It seemed to me a strange sermon for a funeral service. To a non-Christian like myself it presented a direct challenge.

I thought "What shall I do about this? Why, I asked myself, did this pastor's sermon create such disturbing thoughts?

THAT EVENING I found it still more difficult to co-ordinate my thinking. I knew there was a Bible somewhere in my house. After finding it and dusting it, I read and re-read First Corinthians

"And if Christ be not raised *faith is vain*." There was another challenge. Was my knowledge of Christianity inadequate? This and many thoughts kept me awake all that night and for several nights after.

I had placed a marker in my life which no longer had a chance to be dust, at the passage in First Corinthians. I cannot explain how the marker opened

The pastor referred to in Mrs. Dean's article is the Rev. John E. Sjaugen, pastor of St. John and St. Peter's Church, Syracuse, New York.

Bible to Galatians 3:28 but here I was told, "there is neither Jew nor Greek . . . for ye are all one in Christ Jesus." I read on "and if ye be Christ's then are ye Abraham's seed and heirs according to the promise."

I decided to contact the Rev. Mr. Hauken, who in my estimation was directly responsible for these restless nights. However, before calling him, I attended service at his church. I did not know it was Reformation Day. I soon discovered there was much I did not know.

ALTHOUGH I WENT with some misgivings, I had to admit at the conclusion of service, that I had felt closer to God than ever before. Perhaps the hymns were responsible for this elated feeling. The stained glass window which drew my attention as a magnet. It portrayed Christ, with lantern in hand, gently knocking at a door. A very strange door with no window and no latch. It must be from the inside, I thought.

My heart was beating faster. To be emotionally stirred in a church was something new for me. Once when talking of the Temple, Jesus said, "My house." I thought about this for a few moments. Could the Temple be more properly named the Christian Church? I pondered. I didn't understand the significance of all this nor could I know that I would soon be lifting the latch of that door myself.

As the minister read the epistle, I then had the feeling of receiving a personal message. "Now to Abraham and Isaac were the promises made . . . and to thy seed which is Christ."

I had read much of the New Testament in times past. How is it I missed this vital point? I also wondered what I had missed.

When we sang the Sentence for Trin-

ity. For the first time in my life, I think, I was assuming a prayerful attitude as I sang along with the others. I felt that God was listening.



Now it was time for the Gospel reading. Again the pastor was speaking directly to me or God was speaking through him. "Then said Jesus to those Jews which believed on Him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free . . . if the Son therefore shall make you free ye shall be free indeed."

The minister's schedule that day was interrupted by an anxious telephone ring. An interview was arranged at my home.

I explained that I had no church connection at that time and went on to relate briefly my religious background.

"I WAS BORN of Jewish parents who instructed me in the word of God to the best of their knowledge and beliefs. After my confirmation at the synagogue of my dad's choice, my mother, being in ill health, became interested in the teachings of Christian Science. She thought it best to instruct me in this trend of religious thought.

"Thus, I first learned of Jesus Christ. Several years passed during which time I felt I had learned all there was to know

about this Jesus. I believed He existed at one time as the greatest exemplar of all time. When Mother finally concluded that Mary Baker Eddy's theological theories did not have the appeal that the 'law and the prophets' offered, I too left this church, reasoning there was no more to learn.

"My knowledge of Christ made no impression on me as far as my birthright was concerned. That we were a people set apart, bound by a common heritage, was taught to me from childhood, a heritage I couldn't escape. Because my circle of friends had widened into varied denominational groups, I often had attended church services with them.

"Going to church with friends was never anything more than a pastime. I was still holding on to my birthright, until one day, Jehovah's Witnesses presented me with the one and only answer to it all. I was busily engaged in much reading and attending their meetings at Kingdom Hall, when your sermon at Mrs. Wheeler's funeral service stopped me short."

THE MINISTER was listening patiently and with what appeared to be growing concern. I went on.

"You see, Pastor Sjaugen, from what I had learned at the Christian Science church, I still thought about Christ a great deal . . . each thought ending with a huge question mark. During my recent association with Jehovah's Witnesses, I thought I was building up a storehouse of knowledge about God and the Bible, and Christ as Messiah. After attending your church last Sunday, I feel I am yet very much in the dark. Truthfully, it's not a very comfortable feeling and I'd like very much to know just what the Lutheran church does teach.

When I asked if he believed that

Christ would come again, he answered thoughtfully, "Oh yes, but not in the manner Jehovah's Witnesses have figured out."

He went on, "Mrs. Dean, I'll be glad to tell you about the God I know. Please understand, I will not come to argue with you. If then you have been of any help it will be yours, but the choice will be yours."

We made an appointment to meet again the following week. The minister said, "I will have a little book for you to study from which you may raise topics and questions for discussion."

AFTER HE LEFT, my thoughts went back to the funeral service. I remembered how I had felt then. The service seemed like a mirror in which I was forced to look at myself as I might see me. It was anything but a handsome reflection and certainly in sharp contrast with the type of pastor the pastor described as a child of God.

What I was about to accept as a member with Jehovah's Witnesses did not seem like this at all. I allowed my mind to dwell upon the church service I had attended. The visible effects in this church were not ornate yet they incited holy thoughts within the heart and mind. I recalled them as "aids to worship." I waited eagerly for the minister's next visit.

All our meetings were concluded with prayer. I was learning how to pray. Simple words, sincere and powerful. I learned much during those weeks of study and prayer, discovering truths in the Old Testament as well as the New Testament.

My former ignorance and pride were gone. I was calling "religion" gradually weaker and finally died. Dr. *What a Church Member Should Know* relates in no uncertain terms the

ce of baptism. I could almost hear voice of John the Baptist crying "Repent and be baptized, every one of you in the name of Jesus Christ." That old heritage of mine was losing ground and I felt it.



HAVE YOU EVER wanted one thing and yet all else yet hesitated if you thought it would hurt someone else? I was thinking of my family. Soon I would have to let them know of this great change in my

Pastor Sjaugen realizing my struggle and understanding and sympathetic but very emphatic in his explanation. He said, "It means love for Christ above everything else." To me it meant giving up all to follow Christ. It also meant paying the cost before doing so. This suddenly realized would require a great change of me. I had heard a message of Christ. Now I knew the demands made of a Christian. But how could I be a Christian unless I could believe the Mass and take Him at His word?

I had never before prayed tearfully and now all the pent-up emotions I'd been experiencing were blessedly released. With dry eyes and clear vision I made the biggest decision in my life.

After weeks of study I asked the pastor when he would baptize me by Christmas. He said, "At the rate of progress you are making, undoubtedly it can be

done," I was thrilled beyond words.

On Dec. 18, 1949, I became a baptized and confirmed member of St. John and St. Peter's Lutheran Church and since then have been a communing member. I invited some of my friends who were not of this faith to share this happy experience, the greatest in my life. It gave me great joy when recently two of them also professed their faith and joined my church.

MY STORY HAS NO END because each day affords me another opportunity to live that new life in Christ Jesus. Without the helping hand of Pastor Sjaugen, I would have no story to tell.

Through the Lutheran church I have been oriented by the Word of God. I've been told why I am here and what is expected of me. There are no more "winds of doctrine" in my life to toss me to and fro.

Everything the Lutheran church offers concerning the Christian faith in our lives is "news" to me. Good news, for isn't that what the word "Gospel" means? Anything so valuable cannot be stored away or harbored selfishly. Therefore much of our literature, especially THE LUTHERAN, has found its way to friends, and members of my family, some of whom still look askance at me since I was baptized. Nevertheless, I now believe that God works through each of us in some way. Perhaps a seed will be planted, some day to grow.

Though some feel I have hurt them (which in turn hurts me) I can only think how much deeper the hurt would be had I not opened the door when Christ knocked. He alone is giving me what strength and courage it requires to follow Him.

CHRISTIANS conquer through suffering.—MARTIN LUTHER

ME, A SAINT?

A Picture Story

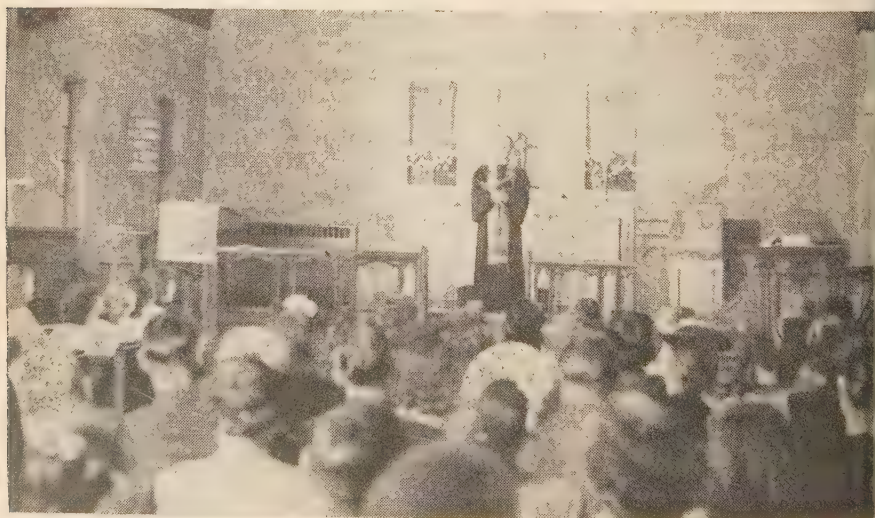
By RUBY LORNELL

"Our pastor mentioned in his sermon Sunday that Saturday, Nov. 1, was All Saints' Day. And he said—seriously, too—that all of us were expected to be saints! Me, a saint? Why, I couldn't be a saint if I lived a hundred years!"

Now, don't be so sure, lady! Let's see what modern sainthood is like . . .

"I believe in the holy Christian Church, the Communion of Saints . . ." That's we confess in the Third Article of the Apostles' Creed.

The first and most important command that God gives to His people is to love with our entire being, unreservedly. So naturally we meet together on Sunday morning in congregations throughout the world to worship, praise and adore Him. The modern saint worships the Lord in His house every Sunday—not excepting rainy days, or days, or days when he "doesn't feel like" going to church. As often as possible he receives Holy Communion. Modern saints are people who put God first in their





Because he loves the Church of Jesus Christ, the modern saint is eager to do his share in lengthening the church's witness to the world. His faith reveals itself in the way he thinks and talks, wherever he may be. At club meetings or in groups, he is ready to put good word for the things he believes in. Men are always willing to listen to that earnest testimony.

Perhaps he goes to his pastor and says "I don't know just where you can best use me, but I'd be glad to give a few hours a week to the work of the church, wherever you think I'd fit in best. It'll have to be in the evenings, you know, or Saturday . . ."

So the modern saint teaches in Sunday school, or calls on unchurched people and converts members, or visits newcomers to the community, or cranks a mimeograph, or acts as a typewriter, or takes care of the altar, or helps clean the kitchen . . .

The work done by modern saints isn't glamorous. It's humble and devoted service, holy because it's for the Lord, Who needs the help of men in His kingdom.



Worship isn't limited to a little while on Sunday for modern saints. God is a present and they live accordingly. They set aside a time for prayer and worship day, sometimes in solitude and sometimes in family or group devotions. The "altar" is more than just a phrase in their lives.



And of course the modern saint recognizes that the Gospel of Jesus Christ can spread only as Christians are willing to give their time and talents to make that possible. So he gives regularly and generously to the church—not the change that's left after everything is taken care of, but an honest, substantial proportion of his income.



the home is the basic institution of our civilization. That's a fact known both to saints and sinners. But the modern saint knows something about it. He uses every resource to strengthen the Christian foundation of home life.

If he is a parent, he provides a Christian atmosphere, where consideration of others becomes a daily habit. Children grow up to have a sense of security. Members of the family take a lively interest in each other's welfare. Family prayer and family devotions are a natural, daily experience.

If the modern saint is a child, he does his part by co-operating. He learns to share rather than to grab. He willingly does his portion of the household chores.

In short, the modern saint knows that all life is sacred. Everything he does—whether in worship, private prayer, service to the church, witnessing to the Gospel, sweeping up the floor or weighing up his priorities—is done to the glory of God.

Is he a saint?" Well, it's difficult, but certainly not impossible!





RELAX

HAVING THE CHILDREN go to the week-day program at the church was a real break for me this afternoon, as it gave me a chance to talk with Susie's teacher without explaining my visit—and especially not to Susie.

"Good afternoon, Mrs. Melton," Miss Trigo greeted me from the step of the small ladder she was standing on to place a cheerful looking pair of pilgrims at the top of her bulletin board. "You are prompter than I expected. There, that's done. The turkeys can come later."

SHE MOTIONED ME to a low armchair and took one herself. "Hasn't Susie seemed any different the last few days?" I asked.

"Not that I have noticed, I'm afraid. Isn't she happy?"

"Well, it's just this business about Donna worrying her a little, I guess."

"Donna? You mean little Donna Matteo? What seems to be the trouble?"

"Why, you know the time she scribbled on Susie's paper and had to be punished. Susie really started it, because she took Donna's crayon. That's why Donna retaliated. I wanted Susie to explain herself, but she's afraid you won't like her if you know."

Miss Trigo look bewildered so I began to be a bit embarrassed about continuing the story. However, I took a deep breath and went on, "Maybe I should begin at the beginning."

"Maybe you should," she agreed, laughing a little. "Let me assure you this is all new to me."

SO I TOLD HER about Susie telling Donna scribbled on her paper and when she had to sit at the "bad" table. I went all the way through her confession that she had taken the green crayon and gloated when Donna was punished. I made her objection to going to school any more because she tells stories and the teacher doesn't like her.

"This," said Miss Trigo, "is not a one-and-two-make-four problem."

"That's what I thought. I can't see why she would do such an unkind thing."

"That's just it," the teacher brushed her hand over her forehead wearily, "though this were a little too much at the end of a hard day, 'she didn't do it.'"

"But you see she admitted it to me, although she was afraid to say so to Donna. And she didn't seem to feel at all sorry about Donna being punished. I thought that was about the worst of it."

"What I mean is, the incident never occurred at all. Donna didn't scribble on Susie's paper. I didn't punish Donna. Donna didn't cry. The whole thing was four-year-old fiction."

"Why, I can hardly believe that! It made it seem so real!"

"To her it is real."

"Of course," I recalled, "there's always been a little antagonism toward Donna. She used to hit Donna when they were smaller."

"I'm afraid we aren't going to find a snap answer to the question. Tell me a little about the rest of your family, Mrs. Melton."

I WENT ON to tell her about Dan his route for the post office and Karen who's nearly ten and about a year-old Pete with his definite medical bent. "But you know," I laughed ruefully, "when I think how I was in by this tale of Susie's I start to wonder how much I actually know about my family. Maybe I don't understand them any better!"

If you'd been teaching as long as I you would be very leery of the kids who are sure they know every crack and cranny of their children's souls! A little wholesome doubt is a good thing. In fact, I'm not sure I always understand my own motives and reactions."

"Secret thoughts and desires?"

Her face reddened a little. "I beg your pardon?"

It was my turn to blush. "I didn't mean anything personal. I was just talking of the service of our church where we confess that we have sinned not only by outward transgression but also by secret thoughts and desires which we cannot fully understand."

How well that applies to most people! And if it's true of grown folks it is doubly true of the children we observe."

The important thing, it seems to me is not to magnify the incident in our eyes—or our own, for that matter. We must watch ourselves very carefully to make sure whether we are giving her sufficient attention when she does good things, though I have a feeling that she needs attention, if anything. Children go through all kinds of stages and if grown folks are kind and sympathetic and don't get excited, they usually turn out very well. So relax. Don't hover over her and make sure we'll get to the root of the matter."

I FELT JUST A LITTLE let down. I don't like to picture myself as an anxious mother, but maybe I am. How hard it is to see yourself as others see you. There were a few other things I wanted to talk about but I didn't want to be thought to be dramatizing the situation. I smiled as pleasantly as possible.

It was all very well to say "relax," but I hardly felt relaxed as I hurried home. I know children often tell fibs and they are nothing to get all up in the air about. But to have kept it up consistently for nearly a week! Why shouldn't I be upset? I certainly had every right to be!

As I went back over the conversation, I remembered the sentence I had quoted from the Order for Public Confession. The rest of it goes, "secret thoughts and desires which I cannot fully understand but which are all known unto Thee." And I suppose that means Susie, too. I may not understand her but God does.

I felt a lift of my spirits—or do I mean Spirit? I began to notice the crispness of the air, the lingering warmth of the sunshine.

AS I NEARED the house I saw someone standing on the front porch. Maybe it was the brush man, I thought. I always hate to turn him down, but what can I do when I don't need anything?

The visitor turned and started down the steps toward me and suddenly I recognized Pastor Ittel. He was walking slowly and looked tired. Goodness, if one small girl could get me in such a dither, how would I feel if I had the responsibility of a whole congregation with its joys and sorrows and problems on my shoulders? Perhaps I could get him to turn back and have a cup of coffee with me and just relax. Relax? There was that word again!

Sometimes God Lets Us Suffer

The crushing heartbreak we must sometimes bear may strengthen us by teaching us our resources are insufficient.

MOST OF THE SUFFERING in the world is not sent by God, but is induced by men's sinfulness, selfishness, stupidity. We learn from the Bible that this doesn't mean that God has no concern with our suffering, just because He has not directly willed it. God can use even man-produced suffering for men's own good.

All suffering is, to some extent, a result of sin. In a perfect world of perfect creatures there would be no suffering. Yet it does seem to us, as we look around, that there is suffering that is difficult to trace to any particular sinfulness.

In our study today we find the Bible speaking of that. The Book of Job is the most extensive treatment of the problem. Read the entire book. (If you think you haven't the time, read it anyway. Take the time from the time you ordinarily reserve for your favorite TV program.) It is the eloquent story of man struggling with the eternal puzzle: "Why should a righteous man suffer?"

THE STORY OPENS, after a brief introduction giving us a picture of Job's great wealth and righteousness, with a scene from God's court. Among the angels is Satan, who was once the highest, and has now fallen to the lowest plane, and fights against God for lordship of the world.

God gives Satan permission to inflict every conceivable kind of suffering on Job, except death itself. Even here, the writer of the book doesn't assume that God sent the calamities. But he comes

close to it, in that the suffering is due to men's sins, but to a spiritual power of Evil, and God permits it to happen.

IF YOU WILL turn to Paul's letter to the Christians at Corinth, you will find the same combination. Paul has been given a series of magnificent revelations. God, knowing all men's readiness to give up even a religious experience a sacrifice of human pride, counteracts that strong tendency by sending a "thorn in the flesh." Paul, in the Phillips translation, puts it this way: "So tremendous, however, were the revelations that God gave me that, in order to prevent my becoming absurdly conceited, I was given a physical handicap—one of Satan's angels—to harass me and effectually stop any conceit." Paul, too, appears hesitant to attribute this "thorn in the flesh" only to God; he figures Satan is in on it.

But both Job and Paul meet the problem with the same weapon. For though the final answer lies not in reasoning why God should behave in this way, for both men there is knowledge that whatever God has done, *He is doing it for their good.*

Paul puts it this way: "Three times I begged the Lord for it to leave me, but His reply has been, 'My grace is enough for you; for where there is weakness, My power is shown the more completely.' Therefore, I have cheerfully made up my mind to be proud of my weaknesses, because they mean a deeper experience."

LE READING THIS WEEK—The Book of
especially Job 1:1-12; 13:15; John 9;
Corinthians 12:7-10.

power of Christ. I can even enjoy
weaknesses, suffering, privations, perse-
cutions and difficulties for Christ's sake.
*"My very weakness makes me strong
in Him"* (Phillips tr.).

HERE IT IS, in that last sentence.
There is implied the ugly fact that most
of us know to be so tragically true of
ourselves. We are so easily deluded,
made fools of. So long as we are strong
and well and comfortable and "happy,"
strength is unnecessary. We may refer to
it casually. We may ask His blessing
on plans that we have already made.

It isn't that our own resources are
enough. It is only that we are so easily
deluded into thinking they are. And it
frequently happens that we must be
helped of even the little strength we do
have in order to go to the Source of real
strength. That is what Paul means when
he says his weakness makes him strong.
All of this obviously doesn't answer
the question: "Why should some people
suffer more than others?" To all appear-
ances, it isn't because they are harder of
heart. Nor is the reverse true—that is,
that the rest of us who have not been
helped to such great suffering are there-
fore hopelessly deaf so that it's no use
asking for God to shout, through pain.

The reason I haven't answered that
question is because I don't know where
the answer, even in the Bible.
It doesn't mean necessarily that the
answer isn't there; it is quite likely that
we are not spiritually sensitive enough to
understand it, even if it is there. Or it is
possible that it is one of the questions
which God hasn't given us the an-
swer; for His own good reason.

IT IS AN INTERESTING question, and it
may even be an important one. But I
am very confident that the answer isn't
necessary. If it had been, God would
have made the answer unmistakably
clear, so even you and I could see it.
The point is that He has given us enough
answers to live on.

"My grace is enough for you." It is
the kind of an answer, like so many other
answers in the Bible, that doesn't mean a
great deal only from the reading of it.
It begins to have the greatest meaning
at the moment when we really need it—
at the moment when, in our agony of
suffering, we turn to Him for strength.

When we get to that point, where we
no longer think it is important to pre-
tend that we are so "godalmighty" in our-
selves that we can "take it," then we will
be able to know what real strength is, the
strength that Paul is talking about.

THERE IS ONE other story we ought to
remember, because the picture is incom-
plete without it. That is John's account
of the man born blind. When the dis-
ciples wanted to know whose sin was
responsible for this blindness, Jesus an-
swered: "It was neither for his own sin
nor for that of his parents, but to let what
God can do be illustrated in his case."

There is, then, suffering that has been
"planted" by God, not primarily for the
sake of the sufferer but that God may
work through him. It is important to re-
member this for the sake of honesty; but
for the practical implications for us, the
end result is the same. Whether God is
"responsible" for the suffering; or
whether it is inflicted by a supernatural
evil power (Satan); or even if it is
brought about by wickedness and stu-
pidity of men, the end result can be the
same; through suffering, God can be glor-
ified, and men can be saved.

Personal Problem Clinic

Romance desired

QUESTION: I am a widow just past 50. I have one son who is married and lives in the Middle West. My parents and those of my husband are gone. My own relatives are a few cousins, so I am pretty much alone in the world.

For a long time I have been active in the church and various civic organizations. I read a great deal. But still I am lonely. I have never gone out with any gentleman since my husband is gone—eight years. But at times I think I would like to correspond with a man of good Christian character, with a good disposition, active in church work, and interested in civic affairs.

REPLY: In the early fifties you are surely not beyond the possibility of romance. Many couples of your age and older have formed happy marriages and have proved a mutual consolation and inspiration during their later years.

Unfortunately our social practices and traditions have not accorded women the same freedom as men in making romantic advances. That situation, however, has been changing, and it will change more.

Bernard Shaw once wrote, "It's the woman who pursues." That is sometimes true. But a lady need not become aggressive in an offensive sense. She can use her intelligence, as well as her personal and social gifts, to open the way to love if she desires it.

Here are a few suggestions: 1) Make yourself attractive in dress, appearance, manner, voice, speech, courtesies, and consideration of others. 2) Practice being where the right kind of men are to be found—church, Sunday school, book clubs, conventions, lectures, libraries, discussion groups, night school classes, and organizations which have social doings. 3) Read and observe in order to become a good conversationalist and an interesting person. 4) Avoid being stand-offish and silent. Be approachable and friendly

without seeming to be bold. Have something pleasant and interesting to say.

Ads have sometimes been used in a situation. But such a procedure is fraught with danger and difficult as far as privacy is concerned. While such a method is not to be condemned, it should be used only as a last resort, and with extreme caution.

The commercial match-making agencies are to be avoided.

There are many lonely people in the world—many of them excellent persons, both men and women. They deserve better opportunities for meeting suitable persons of the opposite sex and of their own sex. Their legitimate yearnings need consideration by society. The Christian churches, along with recognized social agencies, could render a valuable service by sponsoring such a service, along with sound counseling on marriage.

Salvation

QUESTION: Nowadays people seem to have little hope for a sudden death. But I remember as a child, hearing Lutherans, who brought their faith and religion with them from the old country, pray, "Deliver us from sudden and accidental death." How can one be assured that a person is saved, if, though he had been an active member of the church, he passes on suddenly without receiving holy communion?

REPLY: The sacrament is the closest earthly contact with Christ, as well as an expression of faith and a furtherance of faith. But Scripture does not make receiving of the communion just prior to death a requisite for salvation, desirable though it may be.

Faith itself is the supreme requirement for salvation, and faith is an element of repentance. Read the following: 1 Cor. 3:16; Acts 2:21; 4:12; 16:31; 27:24; Romans 10:9, 13; and Ephesians 2:8.

—EARL S. RUDISIL

One Red Rose Forever

Henry William Stiegel and His Associates. By George L. Heiges. Published by the author. 128 pages. \$3.

In the Lutheran cemetery at Manheim, Pennsylvania, is a headstone bearing the name of Henry Stickel. Maybe it's the grave of Henry William Stiegel, but nobody knows. The man who founded a small industrial empire in colonial Pennsylvania, and produced the first glasswear now eagerly sought by buyers of art objects, closed his life in poverty and obscurity.

One time Stiegel was among the wealthiest men in the colonies, and had a band of trumpeters playing from the balcony of his house to greet him each time he came home from a journey. He was a devout Lutheran and a devoted friend of the famous Melchior Muhlenberg. The second floor of his home was equipped as a chapel for the Manheim citizens. Muhlenberg and other traveling preachers conducted services there. When no pastor was available, Stiegel himself took charge.

After Stiegel lost his iron mills and glass works due to financial difficulties just before 1776, the romantic industrialist was forgotten. About 60 years ago a young German living in Manheim heard the old legends of Stiegel. He discovered the deed of the Manheim church lot, stipulating that the "red rose" was to be paid on a Sunday in June as ground rent to a Stiegel heir. In 1892 the festival of the red rose has been faithfully celebrated.

George Heiges, another Manheim citizen, gathered together as much of the Stiegel story as can now be found, and put it into a book. It is a faithful and competent biography on a great American, an earnest student of history, and the only dependable Stiegel biography in print. G. E. R.

For Conquest

Christian Interpretation of Religion. By Edward J. Jurji. Macmillan. 318 pages. \$4.50. The day of spectator scholarship seems to be past. Scholars today, if they are to reach their audience in a world of crisis, must get into the fray and shed blood and

tears for one cause or another.

In the field of comparative religion it is not sufficient to observe and study with objective empiricism the various religious phenomena in the history of religious experience. One must analyze the overt religions of Islam, Buddhism, Hinduism, and Confucianism, and the covert religion of Communism, with the spirit of the military strategist. All information about the enemy must be gathered and interpreted so as to plan a strategy of war. So it is as Christians. In a spiritual and missionary sense, we study other religions and cultures in order to devise a plan of action to conquer the world for Christ.

This is the approach used by Edward Jurji in *The Christian Interpretation of Religion*. He sees with a Barthian point of view. Religion as a historical phenomenon is not the refined distillation of magic, nor the product of fear, but the corruption of an original monotheistic general revelation. The general revelation of God in the religions of the world provides a point of contact for the missionary, but this does nothing to minimize the uniqueness of the Christian revelation.

The superiority of Christianity is established in the personal redemptive act of the crucified and risen Lord. No other religion so thoroughly convicts man of sin, and no other religion offers him personal salvation through the grace of God alone! Christianity is a gift; the religions of the world are a task, and for some the work is even without purpose! ROBERT PAUL ROTH

Red Wing, Minn.

OVERSEAS

GERMANY: Berlin. Oct. 18.—THE synodical meeting of the Evangelical Church in Germany took place Oct. 6-10 in the little town of Elbingerode in the Harz mountains. About 200 representatives of the churches in Germany attended. There were a number of guests from other European churches.

The East Zone government, which a short time before had banned all Western newspapers and also set up a number of difficulties for the church (threatened to stop theological education in the universities, refused entry permits for pastors and other church workers from the West) prepared for this conference with great friendliness, giving foodstuffs (in the East Zone there is still some food rationing) and providing large-scale police protection in the conference area. The police were wearing for the first time the olive-green uniforms which are exactly like those of Russian military forces.

FOR MANY PEOPLE of East Zone congregations, this visit of people from the West was a consolation. But the most astonishing thing for them was that their needs and their great insecurity were openly expressed in the presence of officials of the East Zone who were present as guests. Men such as the president of the West Zone parliament, Dr. Ehlers, and other ministers of state and responsible politicians, came from West Germany in their roles as members of the synod and grappled earnestly with the main theme of the synod meeting: "The Responsibility of the Christian in Public Life."

The most important thing about the meeting was that speeches were made

absolutely in the open without fear of anyone. The result of this free expression, in which men of differing opinions were still united in the most profound fashion, is a statement by the synod which, among other things, says:

"We address ourselves to our brothers in the East: We know of your needs, your sighs under the pressure of the loss of your rights, and the necessity to suppress falsehoods, of your dread of arrest and dispossession. Much more than we, even than you yourselves, however, God knows your need, and the attempt to harden your hearts and to deliver yourselves up to hate and despair . . . We can thank God that the light of the Gospel shines precisely in such darkness. You can experience anew what a blessing it is to belong to the kingdom of God."

In addition to this statement and a further word to the churches, a series of important resolutions was formulated. In one statement the synod directed toward both regimes a question about arming Germany, and warned against threatened "war of brothers."

A detailed memorandum is to be worked out on the difficulties in the East Zone Republic—political prisoners, academic state schools, and Christian youth and students, the separation of the zones and so on. Measures were instituted by the synod to aid political refugees from the East Zone.

Bishop Dibelius, Bishop Lilje, Bishop Hahn of Dresden will go to Moscow in November. Dibelius will also make a further visit to the USA after a sojourn in England. Perhaps these journeys will help to lessen the burden for Christians in eastern Germany.

NEWS IN THE CHURCHES

PENNSYLVANIA:

Less Religion, Less Commercialism: Bethlehem-Allentown Christmas Goal

School of Industrial Relations to Start November 10, Continuing Three Weeks

ALLENTOWN—Eastern Pennsylvania cities are planning more religious observance and less commercial exploitation of Christmas this year. Bethlehem, "the Christmas City," has eliminated its seven miles of pole-to-pole street lights and will feature only one lighted star on South Mountain and a large festive tree on the bridge plaza. Allentown will have its "First Annual Religious Christmas Parade" Dec. 16. Churches have been invited to enter appropriate floats, and all commercial and Santa Claus floats are to be excluded.

The Lutheran School of Industrial Relations will meet on the campus of Muhlenberg College three successive Monday evenings, starting Nov. 10, under the sponsorship of the Allentown Conference for Mission Committee. Faculty members include J. P. Laferty, comptroller at Allentown Western Electric plant; J. Pudliner, regional director of the upholsterer's International Union; the Rev. John Daniel, Slovak Lutheran pastor of Bethlehem; and Attorney Henry V. Weirer of Allentown. Among the moderators are Judge James F. Henninger, Attorney Kenneth Koch, Dr. Morris S. Roth and Dr. Phares G. Beer.

DR. PHARES G. BEER was elected president of the Allentown Conference of the WMSW at its 67th convention in St. Stephen's Church, Allentown, Oct. 16.

CHURCHES observing anniversaries recently are St. Paul's, Allentown, its 190th; St. Peter's, Hanover Avenue, Allentown, its 100th.

AMONG 612 STUDENTS enrolled this year at Muhlenberg College, 68 are veterans. One of these, reports Dr. Morris Roth, acting president, are studying under the GI bill for World War II. The GI bill is covered by the new GI bill for veterans serving since the start of the Korean conflict.

FOUR HUNDRED Lutheran men, each one from a congregation in the Pennsylvania

Ministerium, gathered in Allentown, Sept. 26 and 27, for the Ministerium's fifth annual Stewardship Conference for Laymen. Outstanding features of the conference were the addresses of five native Lutheran leaders of Japan and India, among them Pastor Kiyoshi Hirai of Japan, and Pastor A. N. Gopal and Mr. T. John Ratnam of India.

GRACE CHURCH, East Bangor, has voted to sever parish relations with St. Mark's Church, Minisink Hills, and Zion Church, Middle Smithfield township, and operate as an individual parish.

JERUSALEM CHURCH, Eastern Salisbury, had a special Homecoming Service Oct. 19, with a note-burning, and a roll call of confirmation classes of the past 50 years.

DR. JOHN WHALE, former moderator of the Free Church Council of England and Wales, was the preacher at the second annual community-wide Protestant Reformation service in Central Moravian Church, Bethlehem, Oct. 26 . . . THE REV. WARREN C. JOHNSON of Philadelphia spoke at the Lutheran Reformation service in St. Luke's Church, Easton, the same evening . . . DR. EDMUND STEIMLE of the Philadelphia Seminary was to preach at the Allentown Lutheran Reformation Rally in St. John's Church Nov. 2.

THE REV. JOHN V. PETERS, formerly of Barrington, N. J., is the new pastor of Holy Trinity Church, Catasauqua, succeeding the Rev. Charles Mathias, now at Tamaqua.

HENRY W. SNYDER, JR.

ONTARIO:

ULCA to Come to Toronto in 1954 for 19th Biennial Convention

KITCHENER—The 19th biennial convention of the United Lutheran Church America will be held in Toronto, Ontario, in October 1954. The invitation accepted by the ULCA in convention in Seattle. The same convention elected Rev. W. A. Mehlenbacher, Hamilton, to the Board of Foreign Missions, and Rev. Arthur Buehlow to the Board of Education.

THE LONG-DELAYED formation of the Canadian Council of Churches is due to take place in December. Appointed as representatives to the council are the following members of the Canada Synod: Dr. J. H. Reble, Dr. John Schmieder and the Rev. W. A. Mehlenbacher.

WHEN THE Canadian Council of Churches meets in London, Ontario, in November, the synods of the ULCA in Canada will have official representation for the first time. The Rev. Paul Eydt, who has been an observer for the Canada Synod for some years, will now have the status of "fraternal delegate" to the Department of Ecumenical Affairs. "Friendly visitors" to the other departments will be: Dr. C. H. Whitteker, Executive Committee; the Rev. E. J. Treusch, Christian Education; the Rev. John L. Sawyer, Evangelism; the Rev. J. F. Neudoerffer, Social Relations.

THE BROTHERHOOD of the Canada Synod elected ROY HILKER, Kitchener, as president to succeed Ernest Clark who steps down after five years at the head of the group. Ray Kundinger, also of Kitchener, was chosen vice president. Earl Stieler and Howard Herter continue as secretary and treasurer. The Brotherhood extended an invitation to the national organization to meet in Kitchener in 1954.

(The ULCA Brotherhood, meeting in Washington, D. C., passed up this invitation in favor of one from Atlanta, Georgia. The Canadian men are still anxious to entertain the international group, however, and will probably extend the invitation for the following biennium.)

THREE LUTHERANS were on the receiving end of gift copies of the RSV Bible at a service of dedication held in St. Matthew's

Church, Kitchener, Sept. 30. Mayor Dr. Roberts received one on behalf of the city of Waterloo; Mr. C. N. Weber, chairman of the Kitchener-Waterloo Hospital Board, accepted one for the hospital; the third went to Dr. H. T. Lehman of Waterloo College. Two other copies sent to the city of Kitchener and to the Collegiate.

NORMAN BE

PENNSYLVANIA:

"Little" Stewardship Workshop Scheduled for Late January

READING—Seven "little stewardship meetings" have been scheduled on the territory of the Reading Conference by the stewardship committee of the episcopium. These conferences, to be held in the latter part of January, are alternated according to the Ministerial and laymen's conference for stewardship annually at some central place in the synod. Each of the seven areas of conference will hold a dinner meeting at which Chester Myrom, associate director of the Laymen's Movement for Stewardship, and a representative of the faculty of the Philadelphia Seminary will speak.

BROTHERHOODS of the conference sponsored a family rally in the Memorial Auditorium of St. Daniel's Church, Reading. Several hundred persons were addressed by the Rev. Harry T. Richwine, First Church, Annville. Music was furnished by the combined senior choirs of the brotherhood-affiliated congregations.

RALPH G. SWAVELY, teacher and w

the church, Sunday school and many organizations, was placed on the roll in Memoriam. Leader of the Berks District Luther League for many years, he was a member of Grace Church, Reading. The SUPERINTENDENTS of Alsace Church also honored Bertha A. L. Weber, parish nurse and education director, on her 16th anniversary of service to their church.

Two new parishes were formed recently, to move to reorganize the multiple-congregation parishes of this area. Zion Church, Berks, and St. Peter's, Beckers, situated recently, now form one parish. Zion Church, Maxatawny, and St. Paul's, Lyons (attached for many years), form the second newly created parish. Both parishes are in process of calling pastors.

ALTON F. HOFFMAN

ANA:

Indiana ULCA Missions held in Ft. Wayne, South Bend

INDIANAPOLIS—Two new congregations are in the process of development in Indiana. The first service of St. Matthew Church, in northwest Fort Wayne, was held Oct. 19. The Rev. Dean Tyson is the mission developer for the Board of American Missions.

REV. GEORGE SCHUETTE began work in the southwest area of South Bend Nov. 1. Rev. Schuette, who has served St. Paul's, Ellettsville, for the past four years, has been appointed by the Board of American Missions to develop the new congregation.

NEW missionary societies were reorganized into the synodical society at the 1954 Synod WMS convention held at St. Paul's Church, Batesville, Indiana, Oct. 1-3. Participants included the Rev. Wm. C. Zimmerman, Dayton, Ohio; Mrs. A. K. Trout, Ellettsville; Mrs. Donald Elder, Indianapolis; Mrs. Laya Winther, missionary on furlough from Japan; and Mrs. Virgil Yohe, La-

OUTING

story of the week

YOUNGSTERS coming home from Sunday school at Trinity Church, St. Petersburg, Fla., were impatient. "'The excursion boat leaves the dock promptly at one-thirty' the teacher said," they shouted to their parents. "Are we gonna eat dinner right away?"

... several hours later, 39 boys and girls watched with a dozen adults as the "Ranger" slid up to the dock, ready to take them on a nine-hour Sunday school cruise of Tampa Bay and the Gulf of Mexico. Eagerly the kids raced for "front" seats.

It was late afternoon when the pilot of the "Ranger" received word that storm warnings were being hoisted all along the gulf. Cautiously, he took measures for the safety of his boatload of passengers.

Soon squalls began hammering all small craft in the bay ... in the driving rain, the "Ranger" ground to a slow halt on a sand bar. It was clear to the pilot that his ship would not dock at 10 P.M. as scheduled.

Everyone aboard remained calm ... even the eerie flares dropped by a big Navy PBY flying boat didn't faze even the smallest Lutheran. Some time around midnight the coast guard cutter "Nemesis" hove to and everyone on the "Ranger" was soon a passenger on the cutter.

IT WAS 5:30 A.M. Monday morning when the "Nemesis" docked at her slip, a sleepless boy or girl peeking from every port-hole. When the kids were permitted topside upon docking, bedlam broke loose.

Anxious parents who had waited through the night found some of their offspring quite awed by the whole thing. The more excited kids shouted their accounts of the rescue.

The reunions of parents and children took on an additional lively touch, when parent after parent informed his child(ren) "You've had quite an outing ... I guess you won't have to go to school today!"

DICK SUTCLIFFE

INDIANA . . .

Mrs. F. M. Richardson, Hammond, was re-elected president. Other officers are Mrs. Edward Obermeyer, Kokomo, vice president; Mrs. Alvin Meyer, Milan, treasurer; Mrs. William Mabe, Indianapolis, secretary; Mrs. Charles Love, Indianapolis, statistical secretary.

THE REV. IVAN ROSS, Middlebury, is using the new weekday church school literature prepared by the Board of Parish Education in his Bible class in the Middlebury school. Thirty-seven of the 44 seventh graders are enrolled in the class, which meets one period a week in the school building. The course is elective, and pupils must have the consent of their parents to enroll. The course, "The Day of Jesus," is used.

The day after the textbooks were distributed, 19 eighth graders requested Pastor Ross to hold a similar class for them *after* school, since it was impossible to get another hour in the school schedule. For many it meant a willingness to pass up their bus ride home.

In Indianapolis, 5,333 boys and girls who were not attending Sunday school said that they started as a result of the weekday religious education classes. The enrollment in weekday classes has increased from 2,618 in 1946 to 13,500 in 1952. The cost of the program, underwritten by churches, individuals, and corporations, runs about \$7 per pupil per year.

In Fort Wayne, weekday religious education classes are available to the children of 25 public schools. Classes are held in trailer-classrooms, which are moved from school to school, and in near-by churches. The eight teachers, who give full or part time, receive the same salary scale as public-school teachers, and must meet the same educational requirements.

A colored teacher, the first to teach in the Fort Wayne school system, has been so well received that the Fort Wayne school board has employed a colored teacher in its regular school program. The Ft. Wayne weekday religious education program has 3,839 pupils enrolled.

ROBERT H. HEINE

MINNESOTA:

Auxiliaries Hold Conferences

MINNEAPOLIS—Reformation Church St. Paul, was host to the 47th annual convention of the Women's Missionary Society of Central Conference Oct. 19. Guest speakers were Miss Elizabeth Tig, missionary on furlough from India, the Rev. Paul L. Graf and Prof. A. C. Hays.

MINNESOTA STATE Luther Leaguers at St. John's, Mound, Oct. 3-5. Over 100 attended the Saturday evening banquet heard an address on post-Hannover among refugees by Dr. Paul L. Weidner. Other convention speakers: the Rev. Donald Lindemann, returned missionary to Liberia and the Rev. Milton Bergstrom.

STEWARDSHIP SECRETARY George Creary is spearheading an effort of the Stewardship Committee to put Lutheran World Action "over the top" in Sweden. J. K. Jensen told the committee at its recent committee meeting when member Hannover had reported on the work among refugees and the present situation. "Brethren, through LWA we've been laborers with the Lord in a great miracle. He is multiplying the loaves and fishes and the Treasurer Helwig remarked "We ought to double our support for Lutheran World Action."

PAUL LUTHER WEIDNER

Wills \$10,000 to Mission Board

PHILADELPHIA, PA.—James Getty, 41-year-old clerk in a warehouse of Ames Stores Co., for over 20 years, will leave life savings of approximately \$10,000 to the support of "one or more native evangelists." The money is to be channeled through the Board of Foreign Missions of the Presbyterian Church in the U.S.

Mr. Getty's interest in mission stems from a 1950 visit to Japan; since then he had quietly supported two native evangelists in Sapporo.

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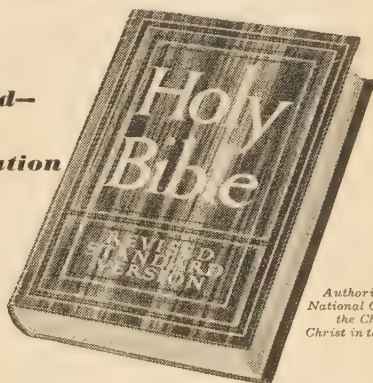
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CAMPUS

NEWBERRY: Recent poll disclosed reasons for students' choice of Newberry: "Christian"—44 per cent; "it's a UL school"—26 per cent; but 55 per cent preferred N.C. "because it's close to home."

SUSQUEHANNA: Featured at the annual meet of the Pennsylvania Historical Association Oct. 17-18 was an address by the group's president and Susquehanna professor of history, Dr. William A. Russell.

HARTWICK: Third Rural Life Institute Nov. 6, will deal with "The Changing Nature of the Rural Community." Main speaker, Dr. A. D. Matson of Augustana Seminary, Rock Island, Ill. Hartwick and Cornell Rural Church Institute jointly sponsor sessions.

WITTENBERG tuition will rise 7 per cent next fall to \$225. It is now \$190.

MIDLAND played host to the midwestern regional conference of Lutheran Student Association Oct. 24-26. LSA leaders from Dana College, Midland and the university of Nebraska and Omaha laid plans for next meet.

LENOIR RHYNE, in contrast to other colleges, gained in enrollment, 800. Largest freshman class (260) and 100 Korea veterans enrolled.

GETTYSBURG College: "Bull Session" with faculty members ease freshmen into college life. Small groups meet with faculty at homes. Discussions deal with campus manners and ideals, getting a start in academic footing and why liberal arts.

WITTENBERG and HAMMA are in midst of a building boom: Myers Hall is renovated into the new Student Union; Leamor Hall, new seminary dorm, going up; and Woodlawn Hall getting an addition. House more co-eds and an all-campus cafeteria room.

HARTWICK College's Radio Choir singing Nov. 18 at the United States Military Academy at West Point.

NSYLVANIA:

hell Addresses Laymen; rly 150 Enrolled in School

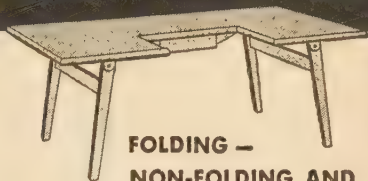
HNSTOWN—Everett G. Mitchell, broadcaster and prominent Lutheran layman, was guest speaker at the fall banquet of the Lutheran Men's League of Johnstown in the Masonic Temple on Oct. 21. Mr. Mitchell was to have spoken to the group in 1949 and as far east as "overhead the Pittsburgh airport." It may have been a "beautiful day in Chicago" but it was "rumpy" day in Pittsburgh and Mr. Mitchell's plane had to backtrack and land down at Cleveland. This year, though, he "planed" in and out with little difficulty.

ONE HUNDRED FORTY enrolled in greater Johnstown's Lutheran Leadership Educational School which met in First Church from September until the end of October. The dean was Harold L. Rowe, pastor of First Church; chaplain was associate pastor of Zion Church, Andrew J. Rehbogen.

ONE HUNDRED THIRTY-ONE campers attended Camp Sequanota this past summer. There was 100 more than had attended in 1949.

Physical properties added to the campus this summer include an infirmary, a dorm building, new wings to the faculty building and fireplaces in the faculty assembly hall buildings.

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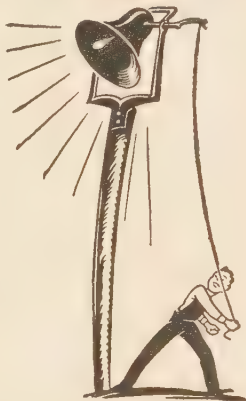
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Dr. Walter M. Montano, Editor
160 Fifth Avenue, Dept. L New York 10, N. Y.

PA: JOHNSTOWN . . .

ALLEGHENY CONFERENCE missionary societies met in convention in Moxham Church, Johnstown, Oct. 15-16. Principal speakers included Mrs. Miriam Miller and Miss Maebelle Hosterman, both missionaries on furlough from Liberia.

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FIRST CHURCH, Altoona, was saddened recently by the death of their sexton, Mr. K. Bennett. For 29 years Mr. Bennett rendered faithful and unselfish service to his church.

ACCORDING TO THE WILL of Mrs. R. Tipton, First Church, Altoona, church council had the privilege of charging \$5,000 to the National Lutheran in Washington, D. C.; \$5,000 to the Tri-Orphans' Home in Loysville and \$5,000 to ULC missionary work in Liberia.

HOLY TRINITY CHURCH, Berlin, celebrated its 175th anniversary in October. Originally the church was united with Trinity formed Church.

On April 22, 1789, Holy Trinity obtained a charter from the Commonwealth of Pennsylvania, signed by Gov. Thomas Mifflin for the addition to Berlin, whereby the proprietors of said addition gave the equivalent of one Spanish milled dollar year to the Evangelical Lutheran congregation in Berlin, forever. The congregation received an annual income of \$94 from this property.

Anniversary speakers included first Pastor Robert S. Nagle; Dr. Russell Gilbert, Susquehanna University; Dr. Hamsher; Allegheny Conference President Russell T. Shilling; and Dr. G. L. Smith, Susquehanna University.

SYNOD PRESIDENT DWIGHT PUTMAN presided at rededication services at St. Paul's Church, Trent.

SIXTY-FIFTH anniversary services were held by Trinity Church, Johnstown, in September. Dr. Carl C. Rasmussen of O'burg Seminary and Dr. Walden M. First Church, Johnstown, were speakers.

THE REV. WILLIAM H. SNYDER has signed the Breezewood Pastoral Charge, accepted a call to Redeemer Church, Erie side (near Erie), and Hope Church, Erie Creek, effective Oct. 1.

TRINITY CHURCH, Bedford, was host to one of six workshops on worship conducted by the Central Pennsylvania committee on worship. Dr. J. Paul Harman, pastor of Zion Church, Greensburg, and Mr. Giuseppe Moschetti, organist-choirmaster of St. John's Church, Allentown, were in

JOHNSTOWN . . .

ER JANET HOOVER, Lewistown, spoke at annual convention of Johnstown District Lutheran League in Grace Church, Johnstown, Oct. 18.

SOCIAL MISSIONS COMMITTEE of East District will hold an Institute on Christian Family in Christ Second Church, Altoona, on Nov. 6. Leaders will be Rev. Francis R. Edwards, Wilkes-Barre; the Rev. Harold C. Letts, ULC secretary for social action; and Dr. Earl S. Hill, adult work secretary of the Parsonage Education Board.

ROBERT G. SANDER

NEW YORK:

Albany Church Buys Parsonage; Pilot Program to Make Trial Run

ALBANY—First Church here has a new \$26,000 parsonage.

At a special congregational meeting, members voted to build a new church at an estimated cost of \$350,000 plus \$25,000 for furnishings and an estimated \$25,000 for parking lot and external improvements. The new church will replace the old one which burned in 1934.



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N. Y.: ALBANY . . .

THE REV. HERBERT FINCH, pastor of St. Paul's, Wurttemberg—near Rhinebeck—recently celebrated the 50th anniversary of his ordination. Dr. Henry H. Wahn, John's, Hudson, preached at the anniversary service.

THE REV. ALBERT P. SCHILKE was installed pastor of St. Mark's, Canajoharie, Sept. 14. A former president of the Connecticut Synodical Conference, and chairman of the synodical committee on organization, he came to St. Mark's from St. Paul's, Westfield, Conn.

ON SEPT. 17 the Rev. Howard M. W. was installed at Third Church, Rhinecliff, N. Y.

DURING LATE FALL and early winter the Pilot Program, project of the Social Service Commissions Committee, will be given an experimental run in Eastern Conference. The purpose is to get congregations to look at themselves and see where they stand. To help bring this into the life of congregations are urged to appoint "Cabinets" of about a dozen members of the church council, parish organizations, and the parish at large.

LAKE MINNEWASKA was the scene recently of an effective Stewardship shop.

THE REV. CLAYTON G. VAN DEUSEN, minister of Emmanuel Church, Albany, has been elected secretary of conference, succeeding the late Charles E. Deitz, who resigned to accept a call to a congregation in another conference.

ATONEMENT CHURCH, Oneonta, has been rededicated after a complete renovation costing approximately \$20,000. The ceremony was held on Sept. 10, when the mon, and the act of rededication, was performed by Dr. Frederick H. Knubel, president of the synod. Pastor George Thompson reported that a campaign to reduce the church's indebtedness will be launched this fall.

ON SEPT. 14 the Rev. George W. Sands and members of Trinity, Cass, dedicated their parish house. The service was given by Dr. David G. Jaxheimer.

THE REV. ADAM SCHREIBER reported that approximately \$20,000 has been spent

ALBANY . . .

inations at First Church, Poughkeepsie.
NEW PULPIT has been dedicated at
any Church, Central Bridge.
Nov. 23 at St. Peter's Church, Albany,
200 second mortgage will be burned.
ker will be the Rev. Harold Letts, sec-
y for social action of the ULCA Board
ocial Missions.

STOR RUSSELL B. GREENE reports the
ation of a public-speaking system at
e.

STOR WILSON D. WORMAN (St. Mark's,
lerland Center) will soon inaugurate
thod to add new interest and develop
loyalty to his church. The plan is to
an anniversary Sunday each month,
o give special recognition to those who
confirmed or received during that
h. Members who are reminded of the
ersary of their sacred vows will take

them more seriously to heart.

LUTHER S. STRALEY

NORTH CAROLINA:

LR Freshman Class is Large;

Brotherhood Convenes Nov. 18

HICKORY—Largest freshman enroll-
ment in normal times at Lenoir Rhyne
College, Hickory, is reported—260.
Total registration at the college is 795,
18 above the first-semester enrollment
last year.

In preparation for the college term,
Lenoir Rhyne held its first pre-session con-
ference at Lutheridge Assembly Grounds,
Arden, Sept. 5-7.

SCHEDULE for the three-day retreat, aimed
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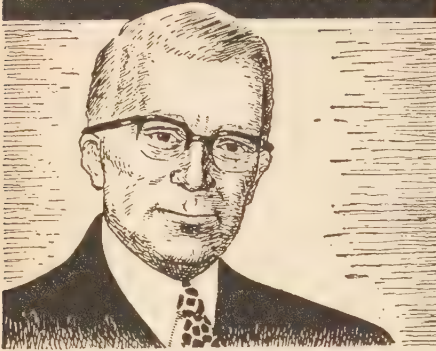
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NORTH CAROLINA . . .

Christ-centered," included worship dresses, discussion periods, fellow hours, and recreation. Dr. F. P. C. college church pastor, conducted the votional services, and Dr. Arnold S. head of the department of religion University of North Carolina, spoke "The Social, Intellectual and Moral cations of College Teaching." Dr. Stirewalt, Sr., portrayed the teacher speaking on "What the Teacher Can the Student."

ANNUAL CONVENTION of the syn Brotherhood will take place in First Albemarle, Nov. 18, with around a sand delegates and visitors expected. EVERETT MITCHELL, director of the National Farm and Home Hour, will featured speaker at the banquet. Address on "The Bible in Daily Living" will delivered during the day by Dr. W. Freed, Charlotte, and the Rev. J. V. Lysterly, Salisbury. ULC Brotherhood ident Merwyn Fuss will speak.

MANUSCRIPT for a *History of the theran Church in North Carolina*, published in commemoration of the sesquicentennial in 1953, edited under direction of President Emeritus Dr. Morgan, is now in the hands of the Release is planned for April 1, 1955.

A SYNODWIDE CAMPAIGN to raise tional funds for buildings at the Lutheran Assembly Grounds, Arden, has been under the direction of a special com with Pastor Ray R. Fisher as director for the gathering of offerings is designated throughout synod as *Lutheran Sunday*.

DEDICATION OF the new cathedral and automatic tower system recently cured by St. Enoch Church, Kannapolis performed by Synod President F. L. Sept. 21.

THE REV. HERBERT W. STROUP, JR. Trinity, Raleigh, resigned Sept. 22 to a call to the Central Pennsylvania

DAVID F. C.

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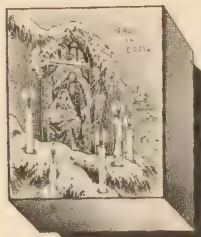
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IOWA:

Davenport Church Dedicated; Youth Rallies Attract 500

DAVENPORT—The new St. Paul
Church, Davenport, was dedicated
5. Pastors Emerson Miller and J.
Miller conducted the services. St.
President Alfred J. Beil spoke. Pastor
William Eller (St. Mark's, Davenport)
and W. F. Furman (Northwest mission
developer, Davenport) assisted.

BESIDES EVENTS of interest to the
community and auxiliaries, Thursday evening
was devoted to a 50th anniversary service
in honor of Dr. J. A. Miller's 50 years
in the ministry, 36 of which have been at
St. Paul's. Speaker then was Dr. Karl
Helmsen of Gethsemane, Racine, Wis.
Miller's three pastor sons were present.

THE \$325,000 GEORGIAN-STYLE building
plus parish house and grounds, represents
\$450,000. The parish leads in sending
of its young people into full-time Christian
service. It also has to its credit the
establishment of St. Mark's Church, which
has a membership of 1,335 confirmed mem-
bers.

CONFERENCES have sponsored four
youth rallies. Attendance at the first three
rallies numbered 477, largest in synod's records.

THE WOMEN'S MISSIONARY SOCIETY
held one and is to hold another conference
rally; one at St. Mark's, Dubuque, and
other at Unity, Des Moines. Dr. B.
J. Holm, president of Wartburg Seminary,
Dubuque, gave a report on Hannover
the delegates to Philadelphia WMS
are to give a convention report at
Des Moines.

THE REV. EUGENE HARRISON, St.
Council Bluffs, conducted the first pre-
mission three years ago. This year the
the following five churches have announced
preaching mission plans: Grace, Muscatine;
First, Newton; English, Webster City;
St. John's, Council Bluffs; and St. John's,
Tipton.

ALFRED J. BEIL



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Special meeting, Kentucky-Tennessee Synod. St. John's Church, Louisville, Ky.

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Brotherhood Convention, North Carolina Synod. First Church, Albemarle

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in conclusion

FATHER FEENEY in Cambridge, Massachusetts, is having a rough time persuading Roman Catholics to claim that heaven is reserved exclusively for them. "It may be true," the Catholics tell him, "but this is not the time or place to talk so much about it."

Protestants are naturally irritated by being told they must choose between submitting to Rome or going to hell. You can't convert a man by making him mad. Bishop Fulton Sheen has a better technique—and the Admiral Corporation will spend a million dollars to put his television show on a national hook-up.

Catholics do convert some people, of course, by scaring them with the claim that their church alone is the ark that can carry people safely across the wild floods of earthly living. Many people are impressed by Authority. They like having a bishop command them what to believe.

There is another strong tendency in human nature, though—to defy authority. This has been conspicuous in Protestantism since Luther's time. This has its dangers too. The man who tries to blaze his own trail is more likely to get lost than the man who follows a path.

MORE IS REQUIRED of the trail-blazer. He must be a keen student of the country he is crossing and must learn to steer by the sun and the stars. Our Protestant situation is like that. Our salvation is not guaranteed to us by belonging to the church. It comes through our own personal faith in God. Such faith isn't formed through a bit of careless church-going a few dozen times a year.

Luther struggled his way to his immense personal faith through years of study and prayer. You don't receive great faith either by study or prayer, but these

are means of opening the doors for God to come in. We Protestants can't let God to give us faith with no cost.

The fact is, many of us think like man Catholics by counting on the church to teach us about God, but are not as faithful as Catholics in getting our education.

There are some startling things reported by the chaplains in the armed forces who question our boys who go for service. About 17 per cent of the young men—according to some reports I heard last week—seem to have no understanding of basic Christianity. Occasionally in a congregation no church tests are made with discouraging results.

Knowledge isn't the same as faith. We can't believe much in God unless we know something of his Word spoken to us in the Bible. We need to know something about the doctrine which the Christians have worked out over the centuries to guide them in their thinking.

THIS IS THE TIME of year when Lutheranism is extremely popular, and we remember gratefully his boldness. So it's a good time to heed the risks of being a Lutheran. It is required of us that we exercise responsibility as free people in the kingdom by being faithful students of the things of God.

The human tendency to defy authority is often pushed so far that it turns into the authority of God himself, and the meaning of life is lost. That is why. For a few years a man or a nation may enjoy its great freedom in living for itself. But results gradually accumulate, and they are horrible. The end of Protestant hell is fully as bad as the one Father Feeney is afraid of.

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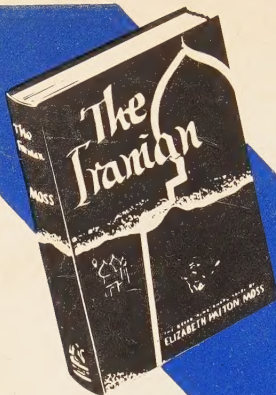
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As Akbar and his father begin the long journey from their pilgrimage to Mecca, Akbar realizes that the Moslem faith no longer means anything to him. When the chief of their nomadic mountain tribe dies and Akbar becomes responsible for the direction and welfare of his people, he has problems enough of his own. But he is haunted by the memory of a lovely Persian girl, Himayoun, and the strange things in the book he purchased from an itinerant peddler. What Akbar read in the book led him finally to find peace for his tribe—and to the heart of the unforgettable Himayoun.



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List

10,000 TOM-TOMS

By Jens Larsen

The sound of chanting and the beat of tom-toms greeted Lepol as he returned to his village in the Liberian jungle, after three years of working for white traders and attending the mission school. But the chanting and the drums were not in celebration of Lepol's return; the people of his village had not forgotten that Lepol had run away to escape being taken into the Devil's Belly. They did not welcome his offer to teach them "civilization" and Christianity.

The account of the ten years that follow reveals a world known only to the author and a very few other white men—a world of superstition, witchcraft, and cannibalism—a world that still survives today in parts of the African jungle. Illustrated with 29 authentic black and white drawings.

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